The Bombay Guardian.

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WEEKLY REVIEW.

—There are some serious disturbances on the N. W. Frontier. Feroze Shah is among the frontier tribes, trying to get up a *jehad* or crusade against the English. The attack on Agror, a fortified station, by 1000 hill-men, has been already reported. They maintain that the place is on their side of the red line. A large force of European and Native troops are marching to the frontier.

—A correspondent of the *Kalpataru* (a Sholapore paper) after commending Government for various benefits bestowed by it upon the community, in the form of schools, hospitals, vaccination, etc., points out one boon that is yet lacking; there exists no Governmental instrumentality for casting out devils. He earnestly calls the attention of our wise and beneficent Government to the necessity of employing persons well versed in this important art. Alas, so far from casting the... out Government is extending a great deal of patronage to them. We do not allude merely to the allowances made for the maintenance of idol worship through the length and breadth of the land. But there are the grog-shops springing up all over the country; by these agencies multitudes of men are daily delivered, bound hand and foot, to the tyranny of evil spirits. And Government education has not, we fear, the power to cast these out.

—If people in Bombay had not known that there was to be an eclipse on Tuesday last, we doubt if many would have surmised it. They would have attributed the darkness to the clouds. The darkness differed somewhat from that of a cloud-darkened day; objects were clearly visible at a distance which would have shrouded them from view in an ordinary dark day; this gave the landscape a somewhat peculiar character. It is surprising that the sun with a much more attenuated bow of light than that of the new moon when first seen, should still be able to rule the day so effectually. On the Esplanade a momentary glimpse of the sun's diminished disk was once or twice obtained, athwart the clouds; in Byculla a much better view was obtained. Above the ghauts, good opportunities of observing the eclipse were generally enjoyed. A friend at Sholapoor writes:

"About fifty observers gathered on the bank of the Sina, 8 miles S.; a few went 3 miles farther, and about a dozen were on the Bhima, 17 miles from Sholapoor. The experience of all these was very similar. We had very fine views of the progress of the eclipse up to the very point of total obscuration; than the mist came and we saw no more till the darkness and the light flashed out suddenly. We were so near the N. edge of the shadow that our horizon was light all the time; yet we had to turn the face of a watch to the light to read the time. The crows came to roost &c. &c. The silence of the large party at the time of darkness was impressive. The peculiar lurid light is never to be forgotten. Mr. H. rode in from Beejapoor yesterday afternoon; he reports that it was cloudy there all the morning, but cleared away so as to give a fine view of the total obscuration; so I hope there may be some scientific results yet. It is said that the Germans had not seen the sun from the time of their arrival there up to yesterday."

'An Enquirer after the true Revealed Religion' not satisfied with our explanation of the word 'spirit,' sends us a long letter full of queries the discussion of which we should think as unprofitable as an attempt to determine what matter is, apart from all consideration of its properties. The writer informs us that he has sent a copy of his letter to the *Mitrodaya* for insertion, to which journal we refer all that may be interested. Enquiries after the true Revealed religion conducted in the way which this correspondent delights in, are not likely to find a speedy solution.

A Poona correspondent says:

"How true were the *Guardian's* remarks a few weeks ago regarding the probable effects of the six months' batta. The state of the Depot has for some days been dreadful; misrule, sin and iniquity of every kind abound in heart-sickening measure; numbers of drunken men and *women*; several of the latter have been dragged to the cells by half a dozen soldiers. While writing this I overhear a great noise, and going out to see, find the Provost Sergeant and three men struggling with a fiendish looking woman; from her attitude, I perceive the men have to guard their faces."

It is a sad state of matters when any pecuniary aid given to men only stimulates their thirst for drink, when vile liquor seems to them the only equivalent of money. We once knew an instance in which a sum of twenty rupees given to an old pensioner and his wife in this country, was the means of hurrying them both to the drunkard's grave. How is it that the army surpasses all other instrumentalities in bringing men to a thirst for drink which is almost sure to prove their destruction if the means of gratifying it in an unusual degree come suddenly to them? They are educated to drink from the day they become soldiers: and the slight check put upon the indulgence of the habit only intensifies the desire. The daily drams would tell less upon them, if they had abundance of occupation; but idle as so many of them are the canteen hour looms largely in their life. There is nothing to encourage the development of rival tastes. There are of course many exceptions to our remarks which are of a general character. But surely about the worst thing we can do to a man, is to educate in him such tastes and propensities that it will be impossible to put money within his reach, without exposing him to destruction.

We would call attention to the letter in our columns signed *Expectation*. The best part of a year has gone by since the Order referred to, was made public on the other side of India. It distinctly gave the soldiers of a station the right to have a Prayer House for themselves, in which to hold meetings; and it intimated that the Scripture Reader might have quarters in the same house. It appears that there are large and important stations in this Presidency where this Order remains as yet a complete dead-letter. From one such station we hear as follows: "Our Bible Class has been subjected to several petty annoyances and interruptions which have been felt very acutely. It is barely tolerated, and the greatest circumspection is necessary not to give a pretext for closing the room in which the meetings are held. The room is nearly filled by men anxious for their salvation, and we are praying and looking for more to be added to their number. We want a place where they may be able to retire when their hearts are overflowing with gratitude and a holy desire to express it, or when they are cast down and would seek help from a throne of grace, and where they would be free from the interruptions to which they are liable in the barrack-room."

It is not tolerable that a privilege of this kind should be made dependent upon the way in which a commanding officer happens to view the matter of religion. There are too many who care for none of these things. There was good need of such an order as that which the Governor-General-in-Council issued. In another paragraph, above, we have referred to the shocking excesses witnessed at a certain station in consequence of the allowance of six months' batta to the men returned from Abyssinia. With such facts meeting us, can we treat with contempt the wise Government Order to afford the men of a station means of having devotional meetings? If the building required for such purposes is not regarded as important in a military sense, as the canteen, still, under the circumstances, it can hardly be thought right to treat the demand for it with contempt.

Because a man whom Providence has blessed with ample means, sees fit to devote a portion of this to the erection of a handsome edifice and give it to the parish as their church, is it right that the church should surrender to him and to his heirs for ever the privilege of appointing clergymen to preach there? Even should he give in addition funds for the support of a succession of clergymen, is it right that they who are chiefly concerned, the flock, the people of the parish, should surrender to an individual and his heirs the authority to choose their pastor in all future time? We believe that such a practice could only have had its origin in a time of a great corruption of religion, when the Bible was concealed in a strange tongue.

and when gross errors had taken the place of Christian truth. The glory of God was thought to demand the erection of handsome edifices as churches, and the assignment of funds for the support of the ministry ; there was not enough religious life in the community generally to meet these obligations ; the rich man who made himself a name and reared for himself a monument by meeting them out of his abundance, was considered to have given a proof of devotion that made the religiousness of others dwindle into insignificance, so that it mattered little what privileges they surrendered But surely no body of men could be empowered to surrender for posterity, rights which Christ has bestowed upon his people and which may not be alienated consistently with their allegiance to him. Where in the New Testament do you learn that the interests of religion require that beautiful and costly edifices should be set apart for the use of worshippers? The age when Christianity flourished most, the age in which the highest Christian instruction was enjoyed, was that in which the people of God were content to meet in any sort of building, and in which they expressed no desires whatever for goodly church-edifices. Among all the prayers in the New Testament, not one is for anything of this kind. No, another condition of things had to supervene, the Spirit of God had to be grieved away, the false Gospel of Romanism to be introduced, before the power of appointing teachers and pastors could be relegaled to a few rich men and their heirs.

Many of the evils connected with such a state of things, were done away at the Reformation. But some sad anomalies still exist. Had the Bishops of the Church of England always had grace to ordain none but such as Christ had called to the ministry, had the assent to the 39 articles always secured their heart reception, the inherited evils would have been greatly mitigated. But there are no more outrageous errors out of the Church of England than are now to be found within it, and it must sometimes happen, too often we fear, that they in whose gift the livings are, bestow them upon men that are ill-fitted to lead the flock of God to living pastures.

THE lady whose letters signed "An Englishwoman" have appeared in the *Indu-Prakash*, lately drew a picture of the rural home of a family in humble circumstances in England. *En revanche*, "A Hindoo Sister" now draws a picture of a homestead in an Inam village in this country, and seems to think her picture casts the first one into shade. Comparisons are generally odious, for the reason that each party has his own standard by which he judges. There must be a radical, a fundamental change in their ideas and sentiments, before Hindoos will see beauty where the English see it or be offended by the picture which offends us. We have only room for the following extract from the description given by the 'Hindoo Sister.'

"This is the hour of evening. From the fields, issue bands of happy men and women, and boys and girls, with harvest loads of corn gathered in, or in sheaves, either piled up in the fields or laden upon the creaking cart driven to the village. Joy sits upon all faces. There is work for every spare hand in the village, and none but the old and feeble stay behind on such a day. The men have been there all the morning long—each assisting his neighbour in the field operations. The women went there with the bread and the chatnee to help their masters to their noontide feast by the side of the well or the streamlet. Close behind us, come the village cowherd boys with their herds bellowing loud, joyous with the thought of seeing their young calves left at home once again, and nourishing them with their overcharged stores of milk. And the sweet sound of a pipe or flute is heard at a distance strangely mellowed and mingled with the bleating of the cattle, and the last hum of labourers in the fields busy at their work in haste to go home. The evening hour thus sees you, in the midst of this felicity, mounted on one of these carts, enter the village. Close to the gate is the village temple, and next by the village Chowdi, where the elders sit outside in open air entertaining each other with old gossip, and puffing the hooka in the strict orthodox but country fashion. As the men and women pass inside the gate, they go to the temple where the evening service is being performed, with waving of lamps and a not harmonious sound of trumpet and pipe and ringing metals. The devotees, male and female, step within side, feel their familiar God all over the body, embrace him now on the right, now on the left, and fall prostrate before it, muttering what prayers they may have retained in their minds learned in early life. This is the regular evening service of those who feel a keener sense of their dependence upon a higher power, and are reputed for their piety in the village. Most of the others go straight to their homes, wash their hands and feet with water, and tether the cows, oxen, and heifers to their proper pegs struck deep in the ground. Generally the women return before the men, and prepare the house to be ready to receive their lords, cheerfully anticipating all their needs and conveniences. When the cows and heifers return home, the first operation is to milk them, which is performed by women. The girls, if there are any, have the precedence in this sort of work. And now you yourself step within side the threshold of the house, and what do you perceive? A large quadrangle with covered sheds on all its sides, and vacant space between. On the right and left hand side, the hay and the grass is stored, and a mound of dunghill is piled up in a corner to be dried and served up in large balls or cakes for fuel. On the front side and flanks of the house-proper is the place where the cows stand, and where they are milked. Right in the midst of the quadrangle is the Toolsee plant on a mound of earth well shaped, on its four sides, and painted with white and red streaks. Except in the rainy season, this whole ground is kept remarkably clean with periodical scrapings, and covering it with cow-dung and earth. Within side and without the threshold of the house-proper, there are imitations meant to stand for the auspicious footprints of cows and the Lotus flower, drawn with some skill in white flint powder."

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SATURDAY, AUGUST 22, 1868.

THE GREAT ECLIPSE.

A most audacious blunder crept into the article headed "The Eclipse," in our last issue. The moon was represented as being not 400 times nearer than the sun, but 400 millions of times nearer!

We may take this opportunity of adding something to the remarks then made.

Our eclipses of the sun last but a few minutes. The duration of the total eclipse of Tuesday last, was unprecedentedly long; the earth being in the part of her orbit most removed from the sun, and the moon being in her greatest approximation to the earth, and the moon's motion harmonizing with that of the earth, the duration extended to nearly seven minutes, thus distinguishing this eclipse from all that have occurred in historical times. But there was once a much longer eclipse of the heavenly bodies. The account of the Six Days' Creation in Genesis is preceded by a description of a period in which all the heavenly bodies were eclipsed, and all their life-giving influences cut off from the earth: when the earth was without form and void (without animal or vegetable life) and darkness was upon the face of the deep. What is called the Creation of the Six Days, is simply the removal of this state of eclipse; the restoration of light to the earth, the disposition of the waters, the recreation of life, the unveiling of the heavens.

But there is a sense in which this world of ours may be spoken of as in a state of eclipse ever since the day when Adam was sent forth from paradise.

The light that is generated by the sun's enveloping atmosphere, travels, or is propagated in undulations, 92 millions of miles till it reaches our atmosphere. Here its rays are decomposed and distributed, and all things are clothed in the beauty of color and made visible. But all visibility has reference to a seeing eye; the world with its innumerable tableaux must be photographed upon the retina of man's eye. But though they were pictured there, still there would be no perception if, by means of the optic nerve, the impressions on the retina were not conveyed to the brain. Even this would not suffice. There must be a mind to take cognizance, a sane mind with leisure and disposition to read the telegrams conveyed to the brain. Without this, the sun will have shone for nought; the rays will have traveled their 92 millions of miles for nothing; they will have been in vain divided and refracted by the objects on which they fell; these refracted rays will in vain have traveled to the eye; in vain will the external phenomena have been pictured on the retina and conveyed to the sensorium. But the last and greatest link of all remains to be mentioned. It is a small matter that man should take an *intellectual* survey of material things; there is a nobler part of his nature addressed by creation. The heavens declare the glory of God; the firmament showeth his handiwork. Every created thing is created to be a witness for the Creator, and to exercise a moral influence upon the spectator. 'That which may be known of God,' says Paul in the first chapter of Romans, 'is manifest among men; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.' But in the latter part of the same chapter, the apostle, surveying the moral state of mankind, demonstrates that notwithstanding the revelation made in nature, the world is in a state of eclipse. The last link of the chain is broken. The heart of man, darkened by sin, receives not the revelation of God made in all his works, refuses to know the one living and true God, the all-wise and benevolent God, disdains his love, spurns his authority, prefers its own will, its own vain thoughts. Yes, a great and terrible eclipse has brooded over the world for 6,000 years, and still extends its pall between the heart of man and the external world.

The Bible every where insists that the world is not in a normal but an abnormal state; it is not, as some would teach, passing through a crude and immature condition to one of perfection; but it has taken itself out of its true orbit; has turned its back upon the living God.

But as there was a Goshen in Egypt where the Israelites had light, so light has come into the world. A Sun of Righteousness has risen upon the world. I am the light of the world, says Christ; he that followeth me shall not walk in darkness but shall have the light of life. God is light; if

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we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. Awake thou that sleepest and arise from the dead and Christ shall give thee light. The dayspring from on high hath visited us, to give light to those that sit *in darkness and in the shadow of death*, to guide our feet into the way of peace.

DEAN STANLEY,

On the Invocation of Saints.

The Dean of Westminster in an article on the Litany, in *Good Words* for July, has spoken of saint-worship in a way that we cannot but regard as highly objectionable. He is speaking of the extent to which we find Christ personally invoked in the Litany, and accounts for it thus:

"When the soul is overwhelmed with difficulties and distresses, the invisible world is brought nearer, the language, the feelings of the heart become more impassioned, the inhabitants of the world of spirits become present to our spirits. We knock more earnestly at the gate of heaven, we thrice 'beseech the Lord,' and the veil is for a moment withdrawn, and the Son of Man is there standing to receive our prayer."

He then proceeds:

"In that rude time when the Litany was first introduced they who used it would fain have drawn back the veil further still. It was in the Litanies of the Middle Ages that we first find the invocations not only of Christ our Saviour, but of those earthly saints who have departed with him into the other world. These we have now with a wise caution ceased to address. But the feeling which induced men to call upon them is the same in kind as that which runs through this whole exceptional service (the Litany); namely, the endeavour, under the pressure of strong emotion and heavy calamity, to bring ourselves more nearly into the presence of the Invisible. Christ and the saints at such times seemed to come out like stars which in the day-light cannot be seen, but in the darkness of the night were visible. The saints like falling stars or passing meteors have again receded into the darkness. We by increased reflection have been brought to feel that of them and of their state we know not enough to justify this invocation of their help. But Christ, the Lord and King of the Saints, still remains—the bright and Morning Star, more visible than all the rest, more bright and more cheering as the darkness of the night becomes deeper, as the cold becomes more and more chill."

We consider the tendency of this language anything but happy. The way in which Christ and the saints are coupled in this inquiry as to the reason why they are (or were) invoked, is utterly irreconcilable with the Scriptural testimony concerning the One Mediator between God and man. In a time of trouble 'the invisible world is brought nearer;' surely a blessed result; one that the Christian must constantly long for; 'the feelings of the heart become more impassioned;' this too is quite intelligible; in the degree in which we are enabled to realize the powers of the world to come, to feel that the invisible world is brought near, our feelings will become intensified, our hearts will glow with more fervid emotions; 'the veil is for a moment withdrawn, and the Son of Man is there standing to receive our prayer.' With *this* conclusion we do not quarrel. We should be sorry, however, if the Christian should owe to his impassioned moments only a liberty which the Scripture so fully bestows upon him. We will refer to this presently. But Dean Stanley goes on to account for the invocation of the saints in the same way. It is just carrying a little farther the liberty which the suppliant obtains in the hour of impassioned entreaty. The veil is drawn back a little farther. '*The feeling which induced men to call upon them is the same in kind* as that which runs through this whole exceptional service; namely, the endeavour to bring ourselves more nearly into the presence of the invisible.' 'These *with a wise caution* we have ceased to address.' 'By *increased reflection* we have been brought to feel that *we know not enough* of them to justify this invocation of their help.'

We consider these remarks most unworthy of one who professes to be a believer in the inspired volume, a disciple of the Lord Jesus Christ, a preacher of the Gospel. Two things are confounded that greatly differ: the effect which trouble or elevated feeling has upon a mind ill-acquainted with the word of God, and that which it has upon a mind taught of God. They who have been taught of the Spirit through the word, who have fled for refuge to lay hold upon the Hope set before them in the Gospel, know well that there is but one Mediator, one righteous Advocate with the Father, one way of access, One only in whose name they may offer prayer. Their faith in him is not more antagonistic to sin than it is to faith in other mediators; for sin is not more emphatically denounced in the Bible than is such trust in an arm of flesh, a created arm; a solemn curse is pronounced upon such trust. The elevated feeling that brings the invisible world nearer to them only brings into more striking relief the everlasting distinction between Christ in his offices, and those whom he has redeemed. In the religious revivals that the church has from time to time enjoyed, when the feelings of the revived have sometimes been of almost insupportable intensity, such a phenomenon was never observed as a tendency to confound the redeemed with the Redeemer, or to associate their names with his in prayer. On the contrary the whole strength of their feeling goes in another direction, namely, in that of a desire to exalt Christ to the utmost. To associate another name with his in their petitions, seems to them, and seems truly, to be another Gospel, a renunciation of Christ. The bringing nearer of the invisible world, is simply the better apprehension of *truth*, not the confounding of truth with fiction. They know that Christ has all power in heaven and earth; that he has himself promised to answer all their prayers, (if ye ask anything according to my will, *I will do it*); that we are to honor the Son even as we honor the Father; that He is omnipresent, and *can* hear their prayers. And they know that the redeemed are finite beings, limited to place, having no righteousness apart from Christ.

Dr. Stanley would have us believe that it is just a wise caution, grounded upon our ignorance, that hinders us from invoking the saints. Nay, this is a scandalously erroneous representation. We do not cautiously refrain; we strenuously oppose; even as thousands before us have done, laying down their lives rather than surrender their protest. And it is not *our ignorance* that hinders us from calling upon the saints; but because we have learned of Christ; because we know that Christ by whom all things were made, all things are upheld, is the One Mediator between God and Man.

It has often been the subject of remark that the Broad Church sometimes draws very near to the High Church. We suppose that the thing which betrays the Dean of Westminster into this unhappy laxity of expression, is the fatal idea that Christian charity obliges us to find apologies for all opinions that have been strongly condemned. But God forbid that what Christian truth strongly condemns, Christian charity should apologize for. This is not the charity known to Christ and his apostles.

HOMILIES FOR THE TIMES.—XLI.

"*I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me.*" John xxii. 23.

In order that Christ may be manifest in us unto this generation, in you unto those that know you, and in me to those that know me, there must be in us besides the faith of which we have been speaking, love to the people of Christ. There was in Christ the exhibition of a wonderful love to the children of men; but over and above this, there was a special love to a particular class; a special and singular love to those who were united to him by faith. The work of God in their heart enabling them to recognize him as the Son of the living God, was to him the voice of God attracting and riveting his tenderest and deepest love. And if we have been given to him by the same faith, then what he demands of us is that the same love should live in us, the same wondrous heaven-born love, pure, gentle and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits.

And let us first observe what it is that claims this love. Who are they to whom through us Christ's special love is to find its way? Simply those that have a true faith in Christ. If we confine this love within narrower limits, reserving our sympathies for those who think with us in matters to which we attach importance, whose affinities with truth are like our own, who belong to what we call the church though it may be but a sect, or if we confine it to Christians moving in the same social sphere that we belong to, or if we confine it to those believers who have made high attainments, excluding those whose character is yet imperfectly formed, in a word, if we hamper it with any conditions that Christ disregarded, then shall we be found unfaithful interpreters of Christ. There was enough that was unsatisfying in the characters of the twelve disciples who constituted the apostolic college. 'Have ye your heart yet hardened? Do ye not understand? Having eyes see ye not, and having ears hear ye not?' In such reproachful language he had occasion to speak to them. He knew that they would forsake him in the hour of his extremity; that one of them would deny him; that their faith would all but perish. There seemed to be abundant reason for his abandonment of them. But his love would not be detached. It held on to that *all but*. It went with him to the cross, and survived the tremendous tests of that hour. This very love, risen and ascended with him, comes by the door of faith to our heart, that it may clothe itself in the acts and words of our life and find its way to the weak disciples of our day. Alas for us if we take this heaven-born principle and pass it through some corrupting alembic of our depraved ideas, forbidding it to go to this Samaritan, to that Galilean, to this fisherman or that publican, to the Christians of this or that denomination, to this tempted one, to that straying sheep;

if we endeavour to clothe it in the wretched fashionable drapery of our circle, our school, our sect. This is an age of adulterations; and there is nothing that is so audaciously adulterated as Christ's love for his people. God forbid that you and I should be guilty of this. We may do it unconsciously. The heart has its own ideas of love, its own habits and facilities and affinities, and easily persuades itself that a little intermingled water of life will make the river of its affections answer for Christ's love. But this must be offensive to the Master in a high degree. Is there anything that you resent more deeply that a misstatement of your sentiments, especially of your deepest and most absorbing sentiments? It is agony to be misrepresented where you feel most profoundly. If we are Christ's let us see to it that his love for his people undergoes in us no base manipulation, no outrageous mutilation.

How shall we see to this? We must be daily hanging upon the steps of Jesus. We must bury ourselves now in this chapter, now in that, that we may know exactly to whom to give that singular love of his. We must recover our easily-dropping words and see whether they are obedient to the great mission of showing forth Christ's love. Let us gather up to-day's utterances and take them to Christ and ask him if they have in any feeble sense expressed *his* mind, *his* heart. And the goings to and fro of every day, the givings and receivings, the acts and omissions, how has the love of Christ to his people found its way in all these?

Suppose one of us should find out on a little reflection that his lot is very much cast among those who have nothing distinctively Christian about them, and that his intercourse with them can in no way be designated religious. Your lot is cast: who cast it? What determined your associations? Is there no law of Christ requiring you to seek the companionship of his people? There are doubtless disciples of Christ within your reach; does not Christ's love to them require you to seek association with them. Christ had business with a multitude of people; but he would, on no account, forego the companionship of his people. When his days were filled with engagements, he would go aside with them at night, to talk and to pray; when the concourse of the people was great, he would withdraw with his chosen ones to the wilderness. Surely that love of his will not let you rest until you have broken down the barriers, traversed the space that separates you from his people, unless indeed you have been detached for some extraordinary duty. Your love will then find secondary means of expression.

Some aspects of Christ's love to his people we will reserve for our next meditation.

Notes from an Interleaved Bible.

Psalm xxxvii. 16. Here we have a key to the numerous promises of temporal good in the Old Testament, and a solution of many mysteries in Providence. Art thou poor and needy through thy uprightness? A little that the righteous hath is better than the opulence of the wicked. The crust of bread is eaten with humility, contentment and thankfulness, and is as the bread of heaven; the costly viands of Dives leave him self-willed, disdainful, covetous.

18. Moses when he fled to Midian little thought of spending forty years there; the Lord knew it all.

21. What a singular description of a wicked man: he borroweth and payeth not. Careless in money matters. Oblivious of debts. Very likely he prays; and does not first enquire if his brother or some tradesman, have aught against him. The righteous showeth mercy, and in order that he may be at liberty to do so, discharges first all claims against him; and he keeps down his own expenditure that he may have to give; does not merely give but gives in a way that mercy approves, considering the need of men. Often in a pound of giving there is not an ounce of mercy.

22. Strictly parallel is the N. T. verse, What ye bind on earth shall be bound in heaven, what ye loose shall be loosed. The righteous man has authority to tell us who will be saved. See verse 11, Blessed are the meek.

23. Our translators have thought it necessary to come to the help of God's word, with the word good. Is Scripture careless that they must guard it! The word is sufficiently suggested.—Put thy foot down here, says God; I conclude there is a rock and put down my foot boldly; lo, I find myself in a quagmire. Has God deceived me? Faith knows better; knows that the road is really there. 'These are they that have come out of much tribulation.' Delighteth in his way: compare v. 4. What a stimulating thought it should be that Christ delights in every particular of our Christian progress. To many Doddridge's Rise and Progress would be a wearisome book; but there is One who delighteth in such a progress of the soul more than in a thousand of our most brilliant volumes. Alas for us if our delight is not like the delight of God.

24. The Lord upholdeth him. We have four Gospels, four portraits of Christ. But every faithful Christian biography is a new Gospel, a new history of Christ, showing him to us in new relations. For where the believer is there is Christ.

25, 26. These verses should be taken together. The righteous man is he who walks by faith, laying up treasure in heaven not in earth, employing his means in the relief of his fellow-men. The world fancies that such a man is improvident and that *his* children may be beggars. They greatly mistake. The man who is not rich towards God but keeps back from the poor to lay up for his children, may see his children beggars; the man of faith will not. 'He lendeth' to the poor and needy instead of putting his money out at interest.

27, 28 reiterate the same instruction.

3. 11, 29 taken together, show that the meek, the believing, the righteous, are convertible terms. We are justified by faith, and sanctified too. See also verse 34.

30, 31. The word of God dwells in him richly. By thy words thou shalt be justified. Of what is our conversation?

32. Thus the Pharisees watched Jesus. Mark iii. 2.

33. Who is he that condemneth?

26 and 35.

37. He is subjected to trials that his uprightness, may be 'marked,' and that his perfection may be attained. It is perhaps an error to suppose that the providence of God was more special under the Jewish dispensation than it now is. The wicked were allowed to have their own way then as now; the prayer, how long? ascended then as now.

40. Because they trust in him. Salvation by faith.

Correspondence.

To the Editor of the "Bombay Guardian."

My dear Sir,—I have for some time past been anxiously awaiting the republication in the Government General Orders of this Presidency, of the order issued some months ago by the Governor General-in-India, granting a separate room and barrack furniture for Bible classes of regiments, and for the use of such men as felt a desire at any time during the day, to engage in prayer free from interruption. I was under the impression that all such orders were made applicable to the *three* Presidencies, and that their re-publication by the governing powers in Madras and Bombay was compulsory. Perhaps you will deem the matter sufficiently important to enquire into the cause of its suppression, for where the commanding officer of a corps "cares for none of these things" those who are concerned for the welfare of their souls, and for the glory of their Redeemer are sometimes subjected to an amount of inconvenience which would be obviated by the appearance of the order in question.

I am, dear sir,
Your's very sincerely,
Mhow, 15th Aug. 1868. Expectation.

My Dear Sir,—You are aware I think that for some years past the missionaries at this station have been in the habit of conducting a Sabbath evening service for the Presbyterian soldiers in Camp.

This has been to us a work affording not a little pleasure as well as some encouragement. To the friends of missions who consider how directly the conduct of our European soldiers affects missionary operations in a military camp, it will be gratifying to learn that these men evince no equivocal interest in our work among the heathen.

Almost since the opening of our services in the School Room of the Ist Royals, more than a year ago, a missionary box has been regularly presented for contributions at the close of the meeting. For the allocation of the funds thus raised a tea-party was held on the evening of the 6th at the Mission House, at which as many as 25 of the soldiers were present besides two or three other friends who usually worship with us. This number is probably a little under the average of our Sabbath evening attendance.

After tea the box was opened and found to contain Rs. 21-3. Some information was given regarding our missionary operations and then the men were requested to indicate their wishes as to how the money should be applied. At this stage we were agreeably surprised to find a wish expressed that another opportunity of contribution should be afforded before the final allocation of the funds. The box was accordingly handed round, and tho' no suggestion had been made upon the subject it appeared that most of the men had provided themselves with an offering for the occasion. The result was not a little cheering as it added the sum of Rs. 9-8, contributed almost entirely by the men, thus raising the amount to Rs. 30-11. This sum was unanimously voted to be expended in connection with the village schools of this station.

One interesting feature in the meeting was the fact that all seemed to regard their contributions as unworthily small, and the desire was expressed that measures should be taken for keeping the matter more effectually before them. On the suggestion of one of themselves it was agreed that the box should for the future be *handed round* before the conclusion of the service, instead of being left upon a bench or table, as it was apt to be forgotten in the bustle of retiring. It was further proposed from the same quarter that in addition to the weekly offering, a special contribution should take place on the 1st Sabbath of each month, after intimation given on the previous Sabbath. This also was cordially accepted and everyone seemed to have formed the purpose of letting the claims of their benighted neighbours for the future be more fully recognised.

When business was over we retired to another room where a magic lantern exhibition took place, a part of the evening's entertainment which seemed to be highly relished.

After worship the company retired apparently much gratified with the way in which the evening had passed, and convinced that a really pleasant gathering was possible, tho' occupied for the greater part with conversation of a religious tendency and unattended by artificial stimulants to cheerfulness and convivialty: and of some at least we have good reason to believe that their enjoyment consisted not so much in having found a pleasant break in the monotony of Barrack life as in the fact that an opportunity had been given them of sharing in the plans for Christian usefulness.

I might add that as many as six of our Presbyterian soldiers are in full communion with the Church, most of these having joined for the first time since coming here.

Yours very truly,
Gavin Martin.

Epitome of News.

SATURDAY, August 15, 1868.

—A Republican manifesto has been published by the *Pays*, to show the dangerous spirit that is abroad in France. The correspondent of the *Times of India* embodies it in his letter. We give an extract: "Citizens,—There is for people as for kings a fatal hour. The irrevocable sentence 'too late' which Liberty in her anger passed on monarchs, she may in her scorn pass on peoples. The time has come to consider whether France is to live or die. The tyranny of the second Empire

is worse than the tyranny of the first. The country is in danger. But it is only righteous that danger should follow on the heels of shame. The winding up of the affairs of his reign will be found more disastrous than of any other. There will figure on the schedule of the bankrupt, loss of labor, loss of credit, loss of all our moral and physical force, loss of present influence of the noble traditions of the past and of hope in the future. Finally, the loss of conscience and of faith in ourselves. *Fifteen milliards* is what the second Empire has added to the national debt. It is time to think of our common safety. France can no longer bear her situation. To the *coup d'etat* she owes slavery; to the Mexican and Roman expeditions eternal shame; to the rising tide of debt, ruin; to the military law, death! We have no longer time to think of rights, of glory, or of property. We have to fight for our lives. It is the question of existence that we are called upon to face. *Vive l'Empereur* is the equivalent of death to France! What are we to do? Follow our tyrant's example? Is a man free to make a *coup d'etat* against a people, and are they not to make one to save themselves? *Vive la France.* Down with Napoleon."

—There is said to be no truth in the statement that Major Candy is to revise the Secretariate Establishment.

—A site on the Esplanade, opposite to the Elphinstone High School, has been granted for the erection of a building for a Sanskrit College and a Hindoo Boarding Institution, for the erection and support of which the late Mr. Goculdass Tejpal left 3¼ lacs.

—A poem of 54 lines believed to be by Milton, now published, has just been found in MS. in a copy of his Latin and English Poems, in the King's Library, British Museum, by Professor Morley. We think likely it is by Milton. It is an Epitaph. The following is its close:

"Then pass on gently, ye that mourn,
Touch not this mine hollowed Urn;
These Ashes which do here remain
A vital tincture still retain;
A seminal form within the deeps
Of this little chaos sleeps;
The thread of life untwisted is
Into its first existencies;
Infant nature cradled here
In its principles appear;
This plant though entered into dust
In its Ashes rest it must
Until sweet Psyche shall inspire
A softening and ætific fire,
And in her fostering arms enfold
This heavy and this earthly mould.
Then as I am I'll be no more
But bloom and blossom [as] b[efore]
When this cold numbness shall retreat
By a more than chymick heat.
"J. M., Ober. 1647."

This is Miltonic enough. But we cannot say that we admire the commingling of classical fiction with Scriptural truth, in the reference to the Resurrection.

—The local Government in Nova Scotia declined to celebrate the anniversary of the Canadian Confederation, July 1st, and in some parts of the province July 4th, the anniversary of American Independence was celebrated instead.

—On July 16, the last remnants of the Paris Exhibition of 1867 were carted away, and in the course of the day the ground was given up to the authorities. Not a trace now remains of the vast building or its surroundings, which attracted so much atttention a year ago, and the Champ de Mars has resumed its old desolate aspect.

—Liverpool Mercury: "A very singular accident occurred, a few days ago, between Lockerbie and Moffat, in Dumfriesshire, and which luckily culminated in a number of persons being considerably more frightened than hurt. It appears that Manders' Menagerie had been on exhibition at Lockerbie, and took its departure about four o'clock on the following morning for Moffat. While the caravans were proceeding down a precipitous incline, the wheels all being "skidded" and the breaks on, the axlebox of one of the hinder wheels of the leopard group waggon gave way, and the vehicle went down on one side with a great crash. This startled the horses, who set off down the hill at a sharp gallop, despite the endeavours of the driver to restrain them, and the bottom or floor of the waggon being on the hard macadamised turnpike road, the timbers were qickly forced apart, and portions of the side panels torn away. As a natural result, the occupants of the caravan, five fine leopards, not relishing the rough jostling about they were receiving, and seeing a chance of escape, at once bolted through the 'breach in the walls,' one after the other, and away they scampered into the open country. As may be supposed, orders were issued by Mr Manders for an immediate pursuit, and a strong posse of keepers and attendants were soon in hot chase, the horses attached to the waggons being for the nonce utilised as hunters. In the second meadow from the turnpike road there was a large flock of sheep grazing, and the five runaways dashed right in their midst, but did not attempt to seize any of them. Of course the sheep fled in all directions the leopards being apparently much disconcerted at their novel position. They continued running about the meadow in different directions for some minutes, during which interval the hunting party arrived on their high-mettled chargers, and surrounded, as well as they were able to do, the flock of sheep. The shepherd was discovered in the topmost branches of a tree, and Mr. Manders asked him to come down and render assistance. Instead, however, of complying with the request, the man roared out, "Hoot awa mon; ye ken the spotted crayturs; I'll just bide a wee bit here."

After great difficulty the leopards were separated from the sheep, and leaping over a stone boundary wall, they proceeded at a rapid pace towards some farm buildings belonging to Mr. Robertson. They proceeded into the straw yard, where a number of the farm servants were busily engaged milking some cows. The attention of the domestics was drawn to the presence of the unwelcome visitors by the fact of one of the leopards biting a large pig, which had pluckily resented the intrusion of the strangers on its domains, and which quickly gave the alarm. As soon as the servants saw the animals, down went the milking pails, and away ran the whole party as if for their lives, shouting loudly. Mr. Manders and the keepers got up just as the frightened domestics had found shelter in the farmhouse, and they managed to drive the leopards into a cow-byre. Three of the animals were captured without trouble, but the other two appeared as though they had not tasted sufficiently of the sweets of liberty, and evinced a decided disinclination to return to 'durance vile.' The head-keeper, Edward Hinds, going behind some trusses of hay, against which one of the leopards had ensconced itself, seized the animal by the throat and then followed a desperate struggle. Hinds, despite the fearful claws of the leopard, and its powerful attempts to shake off the grasp on its throat, kept his hold, and the animal was effectually secured and ignominiously deposited in a sack bag with its feet securely tied together, in the same manner as the first three had been served. The remaining leopard, witnessing the way in which Hinds had disposed of his *confrere*, and doubtless considering that discretion was the better part of valour, meekly submitted to be bound and 'bagged.'

"Thus ended the first leopard hunt in Scotland. It is a matter of congratulation that no persons were injured, although there can be no doubt that a good few were severely frightened, and well they might be; for as one of the farm servants observed to Mr. Manders, after the capture of the leopards, 'Eh, mon, and ye ken we puir bodies had ne'er seen sich monstro cats; and ye ken, the quicker ye gang awa' the safer we'll be.

"The services of a wheelwright having been brought into requisition, the caravan was temporarily repaired, the leopards returned to their old quarters, and the menagerie, after nearly three hours' delay, proceeded to Moffat."

MONDAY,—August 17.

—*Hindu Reformer*; remedy for guinea-worm: "Take minced mutton or any other sort of flesh weighing one tola or thereabouts, place on that part of the body where the worm threatens to make its appearance, or has actually made it, and tie over it a bandage pretty loosely. Repeat this process three or four days successively and the worm is promised to come out without giving much pain to the ailing patient, who however should take care everyday, when removing the old plaster and putting on a new one, to roll gently round a small bit of stick as much portion of the worm as may be found to have come out."

The grand remedy for guinea-worm in Bombay has been the Vehar water. The disease has almost disappeared since the introduction of this water made us independent of the tanks.

—The *Hindu Reformer* in reply to the *Mitrodaya* correspondent: "The sermon of Mr. Ranade, far from being an apology of the Samaj in the light in which a '*Well-wisher*' is pleased to view it, was, on the contrary a vindication thereof, and an exhortation to the champions of idolatry to ponder on the principles of the Samajic faith with the view of embracing them. He may have taken occasion, in the course of his sermon, to acknowledge that 'he is, after all, a human being, as liable to err as any other;' though, in doing this, he has not, we are confident, broached any new idea, save what has been repeatedly expressed by his predecessors before. The Samajists have never pretended to have solved those difficult problems concerning religion, such as, life, a future state, &c, but have been humble and content enough like most of their fellow-religionists, to take them on mere faith and to abide by them. They have always owned that the religious knowledge they now possess is immeasurably short of what they have yet to acquire. But though the Samajists find themselves to be quite unequal to the task of penetrating the higher realms of religious thought and knowledge, it does not follow that they are likewise incapable of determining whether or not the system of idolatry is inconsistent with the spirit of true divine worship, so as to pronounce an opinion thereon. Neither does it appear clear that Mr. Ranade meant to justify idol-worship by his admission, the other day, regarding his being prone to error. The very establishment of the Prarthana Samaj is a commentary on the divers superstitious creeds which are current among the Hindus, and it is on the ruins of these that it is ultimately destined to rear a fabric against which idolatry and superstition may direct their attacks in vain. Such being the case, the Prarthana Samaj must necessarily endeavor to explode irreligiousness of idolatry, whether such endeavor prove congenial to the taste and agreeable to the feelings of the orthodox section of the community or not."

—*Mitrodaya*: "We positively assert that there is nothing like open sale of girls in India, but it is customary among the various low and abject classes of Hindoos to put a certain price on their girls, which they exact from a man who wants to take her to wife. As there are innumerable sects and sub-divisions of sects, each of which contains but a limited number of families, it becomes very difficult in many cases to the persons of one sect to find out a girl for themselves within their own limited number. He sees only one or two which are available to him. He finds that he has many competitors to contend with. The parents of the girl, seeing a heavy demand for their daughters, ask a gratuity, which sometimes amounts to 3,000 or 4, 000 Rupees. This is a kind of sale of girls; but it is not one, which could be called slavery." It arises from the very constitution and organization of Indian Society, from the manners and customs prevailing among them, from the thraldom and tyranny of the caste system. If this be, what Mr. Bazley means, we say that it prevails not only in Burdwan but in the whole country and even in the presidency towns themselves. The only effectual remedy for this would be the education of the lower classes and the destruction of caste prejudices."

—Fall of rain up to Saturday, 62 inches.

—There seems to be good reason to believe that the Mai Blume was set on fire. The fire broke out simultaneously, fore and aft. Suspicion is directed to a dismissed cook.

—Lieut. Goold has been sentenced to two years' rigorous imprisonment.

TUESDAY,—August 18.

—*Friend of India*: "The progress of female education turns up some curious social facts occasionally. The Mistress of one of the Female Schools in Nagpore is a *Hadji*. She returned from Mecca three or four year ago. She reads and writes Oordoo as well as Mahrattee well. The Chief Commissioner and Mrs. Morris visited the Female Normal School at Nagpore a short time ago, and expressed themselves much pleased. They found many women under instruction, about half of whom will in November be fit for employment as Schoolmistresses. The average age of the women is about 25; some have husbands living, others again are widows. It is proposed to establish a similar school at Jubbulpore."

—Same: "The great work of Dr. Wilson on Caste awaits only some recent information regarding the various orders of Brahmins in Bengal

and the Punjab, which is being furnished by Pundits Isherchunder Vidyasagor and Rada Kishen."

—*Englishman*: "Readers will remember the case of Captain Coles, of the *Eurydice*, in connection with the death of a young German girl, named Ulrieka Haegart, who jumped overboard from the ship while on the passage from London to Calcutta. Captain Coles, who was sentenced to a term of imprisonment which he was undergoing in the jail here, died yesterday morning. The Coroner and a jury viewed the body yesterday afternoon in the prison, and found a verdict in accordance with medical testimony adduced, *viz.*, that the cause of death was dysentery."

—There were 1,890 deaths from snake bites in the Madras Presidency in 1866.

—*Bombay Gazette*: "The information received by the dawk yesterday respecting the force that was under orders for the Hazara district on the North-West frontier confirms the opinion that the movement is one of no ordinary importance. The *Pioneer* calls it an 'expeditionary force,' but we daresay the expression is not quite correct. Still, when we read of commanding officers assuming temporary ranks, and field telegraphs being constructed, we may be excused for imagining that Government must suppose there is something more serious to deal with than a few hundred frontier raiders. A correspondent of the 'Delhi Gazette' anticipates something on the scale of the Abyssinian campaign. In any case there is a little mystery about the affair. Yesterday we mentioned 'Feroze Shah' as a dengerous character whom the Frontier Police might do well to keep an eye on. A correspondent of the 'Englishman' writes.—

"'Prince Feroze Shah is increasing in strength day by day. He gives seven rupees per mensem to those he entertains. Four thousand good men have already been enlisted and many more are being enrolled. Time only will show what will be the result of all this.'"

—There has been an increase of imports at Calcutta the last year, of the value of 3½ millions sterling, and a decrease in the import of treasure of a slightly greater amount. The total trade has increased in five years from £40,532,490 to £52,750,515.—Some of the treasure now comes via Bombay, we fancy.

—*Friend of India*: "In March next, the young Maharajah of Bhurtpore will attain his majority, and will be entrusted with the control of the State, which for the last fifteen years has been under our supervision. His Highness will commence his career under most favourable circumstances—a full treasury, an annual surplus, a contented people and an excellent administration. The question as to whether the Political Agent, Captain Walter, who has rendered such good service to the State, should be withdrawn when the regency ceases, is under the consideration of Government. Colonel Keatinge strongly advocates the retention of the Political Agent as a permanent arrangement, Ulwur and Dholepore being added to his charge. The three States march with our territories for a distance of about 400 miles; hence the presence of a political officer on the spot to conduct our mutual relations is very desirable."

—*Times of India*; to-day's eclipse: It may be interesting to many of our readers to know the localities at which the principal scientific observations will be made. Professor Spoerer, Dr. Engelman, and M. Koppe, of the German Astronomical expedition, have taken up their position about sixteen miles south of Beejapoor; Major Tennant and Mr. Herschel are at Guntoor, about eighteen miles S. W. of the right bank of the Krishna, and thirty from the Coromandel Coast, where they have been joined by the French observer, M. Janssen. His Excellency the Governor of Bombay and party are near Beejapoor; Messrs. Ellis and Mansfield, and party, are near the confluence of the Krishna and Bhima; Mr. Pogson, Government astronomer at Madras, is at Masulipatam, and his assistants are in a state of readiness in other parts of the presidency. Col. W. K. Worster will we believe, attempt photographing the eclipse as seen at Madras. So also will Mr. Herschel at Guntoor.

There are moreover five European astronomers at Aden.

—The same; Telegram, Lahore, 17th. "In addition to the troops already named, Anderson's battery has marched from Mean Meer. Five hundred of the 35th Regt, armed with Sniders, have arrived here and marched immediately. A troop of Horse Artillery and first Goorkhas are under orders."

WEDNESDAY,—August 19.

—The subjoined remarks from the *Prabhakur* are deserving of attention. It is a question whether without a passport system, the horrible importation of European prostitutes can be checked.

"Attention has, for some time been drawn to the numbers of foreigners, mostly German Jews, Italians, and Moldavians, who have, of late years, made Bombay the land of their adoption; the influx of these people into the place has been something enormous; not a steamer from the Red Sea, or the Persian Gulph, nor a Buggalow, arrives here but what brings to our shores scores of these characters, of both sexes, who are nothing more nor less than villains of the deepest dye; adepts in vice and crime; and up to every move of rascality. More than two-thirds of the number of these foreign emigrants, drive a thriving trade in the Island by keeping public brothels, and the rest generally set up 'boarding and lodging houses,' in questionable localities, and the scenes enacted in these dens of iniquity throw, it would apear, from all accounts, the doings in Ratcliff Highway, New Grovel Lane, and Tooley Street at Home completely into the shade. A brutal murder was committed, in 1866, in a "boarding house kept by a foreigner named Ballancore, who imbrued his fingers in the blood of an unoffending man, simply to revenge himself for some fancied wrong his victim had done him; then there was the murder of an Englishman, in cold blood, in broad daylight, in a frequented thoroughfare; and the murder of a policeman near the Nawab's Tank at Mazagon, the homicides, in all cases, being Italians; these fearful deeds were followed by the massacre of the Marwaddees by four men, who, judging from their names, appeared to have been Greeks and Italians. Now, it has been asked, and asked with good show of reason, why the Government does not, in consideration of Bombay being so immensely overpopulated, devise some means of checking this inordinate growth in the population of the Island. Why is there is not something approaching the Continental system of passports introduced, so that all foreigners who come into the place, may be able to give satisfactory accounts of themselves, and the reasons which induced them to wend their steps hitherwards. True, such a measure would be opposed to the principles of our Constitution, but when grave considerations are involved in a departure from established rules in matters of this nature, we should fancy exceptions to them could very well be made without laying ourselves open to the charge of *inconsistency*. If a resident of Bombay looks around him, his eyes are sure to alight upon knots of cut-throat looking interlopers from the Continent, gathered in almost every quarter of the Island, and going about seeking whom they may devour."

—*Melbourne Argus*. "The municipal corporation of Bombay have ordered six of Mr. Enoch Chambers's hydraulic stone-breaking machines, for the purpose of breaking stone for the roads of the municipality"

—China Trade Report. "On the 2nd of February, this year, the Italian ship *Therese*, Captain Bollo, left Macao for Callao, with 293 coolies on board, being well found in everything requisite for such a voyage. All went well until the 5th of April, when the ship being off New Zealand, the coolies, without the least warning rose *en masse*, and attacked the officers and crew. In the struggle for the mastery twelve of the crew were murdered. The savages having obtained possession of the ship, commenced ransacking her, in which operation frequent quarrels arose for the possession of different portions of the valuable cargo. The Captain was tied up and threatened with death if he did not at once turn the ship's head back towards China, and this he was compelled to do to save his life, and that of his wife, who, sad to say, was on board with him a witness to the frightful scenes of daily occurrence on board. During the voyage back, the Captain and his wife were treated with the utmost cruelty by these inhuman wretches, being deprived of water among other things, a drop being occasionally given after being begged for. On the 6th of this month, the ill-fated vessel arrived off Cha-fo, a small coast port not far from Macao. Of the two hundred and ninety-three who left Macao only one hundred and fifty came back to that place; above one hundred and forty deaths thus taking place on board since the 5th of April. They fought among themselves, and even had clan fights on board, for on one occasion no less than *fifty* Hakkas were murdered by Puntis, in a quarrel lasting two hours. On arrival at Cha-fo on July 6th, the captain had the horror of seeing his brother, the first mate, murdered before his eyes, without the power of raising his hand in the poor fellow's defence. Here the coolies discharged all the cargo, consisting of silk piece goods, oil, tea, pepper, &c. &c., and sold everything on shore. They even took the clothes of the remainder of the crew, and disposed of them. The mandarins at Cha-fo never interfered on the captain's behalf, but allowed the coolies to do what they liked, and as far as looting is concerned, they did the work most thoroughly, for they cleared the ship of everything of value. The captain was at last, on the 12th of this month, allowed to leave these fiends, and go where he wished, a privilege very quickly taken advantage of, he arriving at Macao on the 14th instant.

—The *Bombay Gazette* hears by telegram that Shere Ali Khan has taken possession of Cabool.

THURSDAY,—August 20.

—Candass Narrondass, who failed for one and a half crores, has been sentenced to two years' imprisonment for fraudulent concealment of property.

FRIDAY—August 21.

—Deaths last week, 296.

—At the last meeting of the Bombay Branch of the Royal Asiatic Society, Jas, Taylor Esq., was elected Hon. Secretary in place of Dr. Birdwood resigned. Addresses highly complimentary to Dr. B. were paid by the Hon. Mr. Justice Newton, the Rev. Dr. Wilson and others. During his incumbency, 6½ years, three times as many books were procured as during the preceding 7 years; the receipts have more than trebled; a complete catalogue has been published. Dr. B's. sun sets —to use his own words—in a blaze of glory. Dr. B. in return, paid this compliment to Dr. Wilson: "Dr. Wilson's name was a revered household word to me years before I came to Bombay (Loud applause); and it was whilst a student in Edinburgh that I first read his delightful book on "the Lands of the Bible" (applause); and so deep and lasting an impression did it then make on me, that I have carried it about with me—amongst my few household gods—ever since; and I could now, so it seems to me, find my way throughout the Holy Land from the memory in its pages of the gardens of En-gannim, the great plain of Esdraelon, and the hills of Galilee and mountains of Gilboa; and you will understand therefore how proud I felt when I was proposed by him in 1855 as a member of this Society. (Loud applause.) Since then I have met the Rev. Dr. Wilson on an average of probably once a week on some public business or other."

—*Bombay Gazette*; Cabool, July 30. "In an authentic letter from Khilm received at Cabul this day it was stated on the authority of Bokhara letters that the Russians had allowed undisturbed possession of Bokhara to its Shah, only for the time the English do not annex Cabul to their Indian possessions,—that the day the latter should get Cabul the Russians would take possession of Bokhara from the Shah and would appoint a liberal pension for him. It was stated in the same letter that more than half of the city of Samarkand was put in flames and burnt to ashes by the Russians before they proclaimed that peace should be restored in that town. The Russian regiments have just now arrived from Khojund at Dushti Regzar to the south of the Zerafshan river."

—Same; Peshawur, Aug. 10: "Feroze Shah has vastly increased his influence among the frontier tribes. He is at Boonair, where he has collected a large number of the Malvis and the Moolahs around him to pass a decree for a religious *jehad* against the English. People are bowing to him in hundreds, and he may invade the British territory at any time."

—Up to the 3rd, 238 inches of rain has fallen at Matheran.

—Local items of the week: A Mussulman died from an overdose of opium; another died from the bite of a snake; Magdalena Fernandez was found drowned in a quarry hole; a Hindoo was killed while working on the G. I. P. Railway; J. Bradley, steward of the P. and O. Co.'s *Str. Delhi*, jumped overboard and was drowned; a Hindoo was drowned at Walookeshwar and another at Mazagon Bunder, while performing their ablutions for the eclipse.

—The English Mail of July 31st arrived this morning. *Overland Mail*: Mr. Ducane, M. P., is stated to have been appointed Governor of Tasmania, and Sir James Fergusson Governor of South Australia.

Lord Feversham has been made an earl; the Marquis of Abercorn is to be created Duke of Abercorn: and several members of the House of Commons will, it is said, shortly be raised to the peerage.

The prizes at the Wimbledon rifle meeting were distributed by Lord Napier. The review which closed the meeting was a complete failure.

The northern portion of the Thames embankment has been opened to foot-passengers.

The Victoria Cross has beeu conferred on Drummer M. Magner and Private James Bergin for gallant conduct at the assault on Magdala.

The heat has somewhat abated. Several deaths from sunstroke have recently taken place, and there has been an unusual number of fatal boating and bathing accidents.

The French Chambers have been closed.

Prince Napoleon has returned to Paris.

Fourteen persons have been executed at Belgrde for complicity in the assassination of Prince Michael.

The Queen of Spain has been making overtures to General Espartero to accept office, but he has declined. The Spanish Government still fear a revolutionary outbreak.

The heat in new York has been intense; 400 deaths from sunstroke had taken place in five days.

Among the deaths reported during the week are those of Mr. M S. Champneys, Bengal C. S.; Surg. G. R. Ballingall, M.D., Bombay Retired List; Commander W. B. Dickson, late Indian Navy; Lord Cranworth; Mr. Stephen Temple Q, C.; Admiral Walcott, M.P., and Mr. G. H. Thomas.

The bishop of Capetown has stated that all difficulties with regard to the consecration of Mr. Macrorie as bishop for Natal had now been removed, and he should therefore shortly leave England for the diocese, and consecrate Mr. Macrorie as bishop for the faithful clergy in the diocese of Natal.

The 100th asteroid has been discovered.

Mr. Goldwin Smith has accepted the Chair of History in Cornell University, Ithaca, United States.

TELEGRAPHIC NEWS.

London, August 10th.—Lord Napier of Magdala has arrived in Wales, and a banquet has been given in his honour at Welshpool.—His Excellency made a speech on the occasion, defending and explaining his policy towards Theodore, and denying that he had deceived him. He stated that, on the contrary, he had always insisted on the terms which he had made with the king.—The Queen has arrived at Lucerne.—The *Times* of today calls attention to the grievances which exist in regard to the Civil Service Fund.—The *Morning Star* demonstrates the unfitness of Earl Mayo to succeed Sir John Lawrence as Viceroy of India.—An interview has taken place between the Marquis de Moustier (French Minister for Foreign Affairs) and Lord Stanley, at which the chief points of the policy of France and England were reviewed. It was the mutual impression of their excellencies, that the present state of Europe was pacific and industrious, and that there was a perfect understanding between the French and English Governments.

11th.—The English Press generally consider Lord Napier of Magdala's defence of his policy toward Theodore as satisfactory.—In a speech made by the Emperor Napoleon yesterday, His Majesty said that nothing at present threatened the peace of Europe.—The prospectus of the company about to lay a submarine cable from France to America has been issued.—The *Rangoon* with the outward Indian mails of the 31st ultimo left Suez on the 9th inst. at 6 P.M.—The Bombay mail of the 14th July and the Calcutta mail of the 10th July were delivered in London to-day.

13th.—The London Press are discussing the rumour that Earl Mayo is to be the successor of Sir John Lawrence as Governor-General of India. He is generally considered unqualified for the position.—The *Standard* declares that the real objection to him is because he is a Conservative. The *Express* says that the latest rumours are to the effect that Earl Mayo will not go to India, and that he never desired the appointment, which was in reality forced upon him. Sir Stafford Northcote is at present the most favorably spoken of.—Riots have occurred at Monaghan.—Mr. Thaddeus Stevens is dead.

15th.—The Emperor Napoleon has held a grand review at Paris, at which Lord Robert Napier was present. His Excellency has since gone to Chalons.—An attrocious outrage has been committed in Tipperary. A bailiff and a constable were killed, and a landlord and four other persons wounded.—General George Malcolm and Commodore Heath have been gazetted Knights Companions of the Order of the Bath. Colonel Callings, of the 33rd; Colonel Thesiger, of the 95th; Colonel Donald and Major Gough, of the Bengal Army; Colonel Wilby, of the 4th King's Own; Colonel Fraser, of the 11th Hussars; Colonels Petrie, Milward, Wallace, and Penn, of the Royal Artillery; Colonel Dillon, of the Rifles; Colonels Schneider, Field, Graves. Phayre, Chamberlain, and Briggs, of the Bombay Army; Captains Cameron, of the 4th King's Own; Tower, Briggons, and Parish, of the 45th; Tisson, of the 33rd; Cooper, of the 33rd; Captains Edye, Tryon and Fellows, of the Royal Navy,; and Surgeon Mahaffy, have all been gazetted Companions of the order of the Bath. Captains (?) Stavely, Frederick Thesiger, John Field, and Roberts, have been appointed Aides-de-Camp to the Queen, and Captains Martin Dillon, Walter Milward, and Wilkens, have been gazetted Aides-de-Camp to the Queen with the rank of Colonels. The official *Gazette* contains a list of promotion of Colonels, Lieutenant-Colonels, and Majors.

17th.—Mr. Reverdy Johnson, the new American Minister at the Court of Saint James, has arrived in London.—The French Loan recently issued has been thirtyfour times subscribed.—An armed attack on the house of a Clergyman at Youghal in Ireland has been made, but was repulsed—The names of Dean Reverepon (? of Ripon) Jacob Omnium, and Douglas Cock, appear in the obituary of the week.

New York, August 10th.—Military rule has been abolished in the Southern States which have ratified the reconstruction amendment.

PATRONAGE.

(The Free Churchman.)

The General Assembly of the Kirk, just held, is now the third consecutive one in which the revived question of Patronage has been discussed; and every year gives signs of advance. Dr. Pirie, of Aberdeen, remarked, in commencing the debate: "When he made the motion on the subject two years ago, he was himself astonished at the result. It was a small house, indeed, but the success was great. Last year he was a little less astonished at the large minority which followed a division on his motion—the numbers being 126 against 124." He expressed the conviction that "the Church was not only in great danger, but would be ruined by the continued existence of the patronage system," which he pronounced to be inconsistent with the fundamental principles of the Church. "From the very beginning," he said, "the principles of the Church had been those of popular election. Such was the case under the First Book of Discipline, such substantially was the case under the Second Book of Discipline. No doubt the principle was lost under the tyranny to which the Church was subjected under the reign of James VI. and Charles I; but as soon as an escape was effected, the first thing the Church did was to return again to popular election. Again, under the tyranny suffered from Charles II., the principle disappeared; but the Church returned as soon as it was able to all the popular election it could possibly procure. It was true that the Act of 1690 was reversed by the Act of 1712; but that Act was repealed for the very purpose of inducing Presbyterians to co-operate for the restoration of the House of Stuart. And let him say that all the secessions that had taken place in the Church of Scotland were the result of the Act of 1712." After alluding to these, he adverted to the Political Reform epoch of 1832 as suggesting corresponding movements of ecclesiastical reform, and pointed the moral which analogy indicates as appropriate to the time present. His motion was as follows: "The General Assembly resolve to appoint a committee with instructions to endeavour to have the Act of Queen Anne, chap. 12, repealed, and secure the male communicants of full age, statedly resident in a parish, such a voice in the appointment of their minister as shall give them a greater interest in the Church, and as shall be consistent with the preservation of order in the proceedings: And the General Assembly recommend that such compensation shall be given to private patrons as shall be deemed equitable—the committee to have power to add to their number and to sub-commit." Dr. Bisset, in a spirited and no less thorough-going speech from the consistent State Church point of view, moved a direct negative, which would undoubtedly have been lost, had not Principal Tulloch come to the rescue by proposing, by way of compromise, a committee of inquiry; and Dr. Bisset having withdrawn his motion in its favour, this motion of inquiry, with a view to modification of the law of patronage, was carried against the motion declaring directly for its abolition, but only by the barest majority—the numbers being 154 against 150.

By next Assembly it may confidently be predicted that the Kirk will be ripe for action; and thus the old but significant spectacle may soon be seen of the Residuaries beating at Cæsar's door—just as their opponents now constituting the Free Church had done before them. And what is likely to be the result? Probably this at least in the first instance—namely, to be told, as their predecessors were so plainly told by Lord Aberdeen, Sir James Graham, and the other statesmen of the day—and as they had been previously told by the legal authorities of their native land—that if their congregations would have full and free rights of the Christian people, they must come out from under the shadow of the State and pay for them on their own independent ground as the noble fathers of the Secession did more than a century before. Will they take this advice? Their brethren of the Free Church did. Will they, too, turn their back on their churches, manses, and glebes, and fling out the flag of Voluntaryism to float bravely in the breeze? The day will declare.

At this point, however, be it observed, in justice to the parties of action in the Kirk, that there are certain strong considerations which they might plead in bar of our drawing a strict parallel between them and their predecessors of the Free Church. Dr. Chalmers and his majority began by really taking it upon themselves to change the law of patronage, and when checkmated by the issue of the Auchterarder case, they maintained a defiant attitude, and asserted a sort of *imperium in imperio* which had anything but a conciliatory effect on the Government of the day. The present party of action in the Kirk assume no such port. On the contrary, they seek by constitutional means to obtain a repeal of the law, and they fully own the claim of private patrons to compensation.

Moreover, Patronage itself, as actually administered in these days is a very different thing from what it was prior to the Disruption; while the violent settlements that signalized the palmy days of Moderatism, a century ago, have long been matter of mere history. Of the entire number of benefices, exceeding a thousand, the Crown is either sole or joint patron of above 300, and these are always dispensed in favour of the pronounced popular wish. Other 200 are in the hands of town councils and colleges, or of trustees, managers, Kirk sessions, or male communicants of congregations, and are therefore virtually cases of popular election. A third and numerous class of Patronages are held by the great landlords, such as the Dukes of Argyle, Sutherland, Hamilton, and Buccleuch, who, by liberal instinct, and by a right discernment of the times, generally exercise their prerogative in harmony with the wishes of the people. For the rest, the mere selfish exercise of Patronage is rapidly disappearing, and few cases of this kind transpire either in courts or before the public. As in the case of Church rates in England, the ground is gradually sliding from under the system of Patronage; but for all that, its abolition will not be easy. Nor is it a claim which the Kirk has any clear ground to urge so long as it remains a dependent on State pay.

But suppose the abolition to be obtained, and popular election set up in full blast, what then? Will this strengthen the hold of the Kirk on State support? The very opposite. It will make the list of communicants, who will then be the electors, more determinate, and perhaps more pure. It will tend to deepen their sense of responsibility, strengthen their self-action, and thereby develope their true Church life. It will, in fact, promote their strength and independence as Christian Churches; and just by so much will it loosen their hold on the State. The State will care little to interfere with them; and if it did, they would little brook its interference. Already so self-sufficing,

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the Churches could easily afford to slip the remaining links of State pay, and would either spontaneously, or (if that is too much to expect of poor human nature) by easy compulsion, become disendowed, with due regard to life-interest after the great Irish precedent had found a place in our legislation, and brought forth its salutary fruits.

In some such manner, the State Church question is not unlikely to make its way to a solution which though painful and thorny in its middle stages, may be comparatively quiet and peaceful towards the close. The Church may so far learn to sink the poltical and exalt the spiritual, to shake off its beggarly elements and put on its heavenly array, as to make the final act of dis-establishment an easy and not unwelcome *coup de grace*. This was virtually the lesson which Dr. Norman McLeod pressed on the Assembly, in his powerful speech on India. It simply amounted to this: Let us do our Christian utmost, side by side with all other Churches, or stand or fall, as we deserve. "I care nothing," said he, "for the attacks on the right or left, or for attacks on the rear, as long as I am able to show a living Church, and say, That is what Christianity has done; can you show us anything better?" G. J.

CURRENT LITERATURE.

Extract from the Sixty-ninth Report of the Religious Tract Society.

(Concluded from our last.)

THE SOCIETY'S PERIODICALS.

They have not as yet done all in this line that needs to be done; nor have any of the publishers who now issue good cheap penny literature An appropriate penny periodical for shop boys and girls, the boys and girls just leaving school and entering upon life for themselves, the boys and girls who furnish the greater number of readers above described, is still a desideratum. With the exception of such a one for boys, the provision made in the Society's periodicals is ample for almost every class;—for children in the "Child's Companion," and for adults less and more instructed in the "Cottager and Artisan," the "Tract Magazine," Sunday at Home," and the "Leisure Hour."

These last magazines are designed and adapted especially in their part and volume circulation, not for the intelligent artisan only, but also for Christian families generally; and if the statements of the secular press as to the character of the novels appearing in some of the shilling and sixpenny magazines are to be depended upon, it is clear that pure and religious serials are as necessary for the drawing-rooms of the wealthy as for the humbler homes of mechanics.

In preparing this literature, the chief care is expended upon the matter. Illustrations are only regarded as a help to the teaching. It would be very easy to keep up with, and, perhaps, to distance all competitors by expending large sums of money in the production of the finest drawings, the finest engraving, and the finest printing; but while that money is wanted for the absolutely necessary work of evangelization at home and abroad, the Committee would not be justified in appropriating it to mere luxury in art. Nor, indeed, is it wise to train either children or adults to find their chief interest in any publication in the pictures rather than the letterpress.

DUTY OF CHRISTIANS TO CIRCULATE A HEALTHFUL LITERATURE.

If it be the duty of the Committee to supply such works, is it not equally the duty of the members of the Society to aid in their circulation? A Christian has certainly not done his duty to his neighbour in providing for his own reading only; although it must be admitted that multitudes who are very careful as to what they choose for themselves and their families, nevertheless exhibit considerable indifference as to the books perused by their dependents. Such a glimpse as has been given of the serials which the boys and girls, the men and women, of the labouring classes are reading, ought to banish that indifference. And how easily may efficient help be rendered! If every manufacturer would appoint an officer for the sale of periodicals in his factory, his hands would willingly supply themselves with the best, and the profits of sales would amply repay trouble and expense. If every farmer would look after his labourers and his boys, and every tradesman after his apprentices; and if all parents, or teachers in the place of parents, would keep a sharp watch on the books read in secret, an incalculable amount of evil might be prevented, and solid good secured.

It is especially with reference to the working classes that the weekly issues of the "Sunday at Home" and "Leisure Hour" are continued. Monthly parts circulating amongst wealthier families, and easy of sale by booksellers, are sure to do well. Hence both the "Sunday Magazine" and the "People's Magazine," originally brought out in weekly numbers, now appear only in monthly parts. If, therefore, the weekly parts are to find their way to the people, it can only be by Christians for Christian objects undertaking the task of recommending, and in many cases undertaking the sale.

The Committee, in thus respectfully but earnestly urging upon their frends the desirableness of undertaking this duty, must not be understood as calling in question the value of many issues of a similar character to their own periodicals produced by healthful competition; but as, in accordance with the generally expressed wish of the friends of the Society, they produce that which they believe is, under the Divine blessing, calculated to do good service, they ask their friends, even at the cost of some time and trouble, to assist in its circulation.

PASSENGERS ARRIVED.

Per *Baroda*, August 14:

From Southampton.—Major Templeman, Captain and Mrs. Phayre and infant, Captain H. M. Clark, Lieutenant Marryat, Mr. and Mrs. Cumming, and Mr. McRitchie.

From Marseilles.—Captain W. R. Tucker, Messrs. McIver, S. B. Newton, John Stanfield, Nowrojee Dosabhoy and child, Mrs. Nowrojee, Mrs. Dadabhoy and infant.

From Aden.—Mr W. W. Goodhue.

PASSENGERS SAILED.

Per *Carnatic*, August 12:

For Marseilles— A. A. Borradaile, Mr. Robinson Newton, Mr. Shaik Adam Yusufbhoy, Captain Newport, Lieutenant Yates, Lieutenant Hobson, and Mr. Sooliman Hoosein Alli.

For Southampton—Mrs. G. Murray Martin and Mr. Brown.

For Aden—Abdoola Laljee.

For Suez—Mr. W. M Coghlan.

Per *Baroda*, August 18:

For Marseilles.—Mr. W. O. Plowden, Mr. L. H. Butcher, and Mr. L. H. Boult.

For Southampton.—Colonel and Mrs. Taylor and child, Mr. W. McAdam, Mr. John Spinks, and Cornet W. Watts.

For Suez.—General Rivers.

Per Steamer *Krishna*, for Suez, 20th: Captain Richards, Bengal Staff Corps; Mr. Richards and family; Captain Teevan, 4th Foot; Major Dance, Mrs. Dance and family; Mr. Reynell; Mr. Christie; Mon. Hartel Auguste Biendeme; Mon. Chernotte; Mon. Isaac Chernotte; Dr. Brown; Mr. Mackintosh; Mr. Fraser; Haji Mahomed; Mr. Kakinas; Mr. Littlebury; and Mr. Knox Pomeroy.

DOMESTIC OCCURRENCES.

MARRIAGE.

LEVI—CLEARY—August 10th, at St. James's Church, Baroda, by the Rev. J. H. Hughes, M.A., Senior Chaplain, Mr. Max Levi, Rolling Stock Inspctor B. B. and C. I. Railway, to Mrs. Catherine Cleary.

DEATHS.

BROWN—August 4th, at his Coffee Estate, Madenad, near Kotagherry, A. S. Brown, Esq., late of the Indian Navy.

THOMPSON—August 11th, at Baroda, accidentally drowned, William Stafford Thompson, the only beloved son of Lieut. G. W. Thompson, H. H. the Guicowar's service, aged 14 years, 3 months and 21 days, deeply lamented.

PEMBERTON—August 15th, at Malligaum, Lilian Mary, the beloved child of Mr. and Mrs. Pemberton, aged 1 year and seven days.

GORDON—On 15th August 1868, at Allahabad, Mr. Caleb Mack Gordon, aged 22 years and 8 days.

POOLE—August 16th, at Poona, Hubert Frank, the infant son of Clement Poole.

FIDO—August 17th, at Upper Colaba, Ethel, the beloved child of Mr. and Mrs. J. W. Fido, aged 1 year, 9 months and 4 days.

TAYLOR—On the 24th July, at Dollar, near Stirling, Gertrude Addis Lechmere, infant daughter of Mr. and Mrs. Andrew Taylor, aged two months.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

The following perriodicals for 1868, with back numbers from January, are available:

	Rs	as.
Sunday at Home	3	4
Child's Companion	0	12
Tract Magazine	0	12
British Messenger	0	12
Sunday School Teacher	1	12
Biblical Treasury	0	12
Bible Class Magazine	0	12
Infant Magazine (copiously illustrated)	0	8
Kind Words do do	2	0
Sunday Magazine	4	12
Family Treasury	4	0

Depository, Verge of the Esplanade.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C., REYNELL
Honorary Secretary Diocesan Board of Education.

BOMBAY GUARDIAN. Terms of Subscription, Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

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